

from them. This ability is instinctive, and is born with us. But we have to acquire our stock of memories for ourselves. Lower down the scale of animal life—amongst insects, for instance—sensations do not need to be adjusted by inferences from experience: the necessary connections are made by instinct, and the young come into the world fully equipped to meet its difficulties.

Of what nature are the memories by which we adjust our sensory impressions, and how do we perceive them? They are repetitions of former sensory impressions, called up by the brain, and are perceived by us by some faculty which may be likened to sensation that is independent of the special sensory apparatus of nerves and nerve-cells. We look inwards as well as outwards. or rather, we observe, as it were, a double cinematograph show, in which two sets of pictures are unrolled, the one resulting from sensory impressions, and derived from the outside, the other resulting from the repetitive faculty of the brain, and evolved by it in association with, and to correspond with, the sensory impressions. When, as in children and backward races, the memorial impressions of the brain are very vivid, they can hardly be distinguished from sensory impressions, and hallucinations result. We know on what little excitement children will see

phantoms at night. Our grasp of what
happens
outside us depends upon our ability to
distinguish
the one set from the other. They are
distinguished
in science by the names of "
objective
44 subjective," the former coming from
sensation.
the latter from memory,
It may be observed here that the
memory may